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# An Annotated Translation of MBh 12.168-171

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# An Annotated Translation of MBh 12.168–171

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## *Introduction*

On the 17th of July, 1999 Professor Daniel H. H. Ingalls, former Wales Professor of Sanskrit at Harvard, passed away at the age of eighty-three. During five years of my academic life in Cambridge (1974–1979) he guided me with his intense training to Sanskrit literature, of which I had little knowledge when I arrived at Cambridge as a student of Indian philosophy. It still remains fresh in my memory that he talked to me with excitement about the promising future of digital texts for epic studies at lunch table in the Harvard Faculty Club, to which I was invited just before my departure for Japan. He was enthusiastic about his project of digitizing the whole Mahābhārata at that time. Also, he was interested in analyzing all the meters of the Mahābhārata using digital texts. He gave up these plans later — perhaps he was ahead of the time in his ideas — but his enthusiasm did not fade away in the mind of his pupil. At first he did not believe my words when I told him of the completion of the digital text of the Mahābhārata in 1991 (revised and uploaded on the net in 1994). Four years later I was very happy to send him my article “Statistic Survey of the Śloka in the Mahābhārata,” *Memoirs of the Faculty of Letters, Kyoto University*, No.34 (1995), pp.1–37, which contains a metrical analysis of all the Śloka verses in the Mahābhārata. Without his *Begeisterung* I would not have ventured into these jobs. He was indeed a pioneer and an excellent inspirer, leading us to the new era of Indology in which digital texts form an essential part of our daily research.

Introduction of digital technology into Indology is now going on much faster than Professor Ingalls would have expected. Publication of a book with CD-ROM is no longer a rarity in our world. We can even organize a cooperative research project on the net with emails. In this paper I would like to present a part of the product of such

a project on the net, as a tribute to the late Professor Ingalls, to show him the latest Indological methodology followed by people who walk along the way he paved more than twenty years ago.

The Mokṣadharmaparvan (MBh 12.168–353) provides a fruitful field of study for tracing the historical development of various philosophical schools, both Brahmanical and non-Brahmanical, during the transitional period between the Vedic and the Classical age. Quite a number of scholars already worked on this text individually with their own interests. But the nature of this text, of which a total understanding requires a wider knowledge than an individual scholar of a particular subject can have, is yet to be brought to light in its full complexity. Early in 2000 several scholars specializing in the Brahmanical, the Buddhist, and the Jain literature decided to work on this text jointly, organizing the ONLINE COOPERATIVE RESEARCH PROJECT OF THE MOKṢADHARMAPARVAN. In this Project we discuss this Parvan by commenting through the net on the draft of translation and notes, which a member of the Project prepares and uploads on the Web page (<http://tiger.bun.kyoto-u.ac.jp/mtokunag/mdhp/>) in the HTML and XML formats. From what we have done so far I selected, for this *Memoirs*, the beginning four chapters of the Parvan (12.168–171), of which I had the charge of translation and notes. These chapters show remarkable influence from Buddhist and Jain sources, providing good material for our knowledge of the pan-Indian substratum of the Mokṣadharmaparvan.

The first translation of the Mokṣadharmaparvan was completed with rigid, philological discipline by P. Deussen in his *Vier philosophische Texte des Mahābhārata* (1908. 2nd ed. 1922). This translation will remain a valuable resource for scholars. However, a new one is a desideratum, for Deussen's, based on the old Bombay edition, has been obsolete since the Critical Edition of this Parvan was completed in 1954. I hear that Prof. James Fitzgerald of the University of Tennessee, who is one of the scholars continuing van Buitenen's project of the Mahābhārata, is preparing an English translation of this Parvan on the basis of the Critical Edition. Also, a rapid Japanese translation by Prof. Shujun Motegi of Shinshu University is available

to us. He has so far finished his job for chapters 168–221. Our text differs from these works, as members of the Online Project have agreed in putting as much weight on notes as on translation.

A major contribution as a commentator for the text in this paper was made by Professor Fumio Enomoto of Osaka University, a member of the Project. His valuable suggestions and important corrections are incorporated with his name in notes. You will find a list of abbreviations at the end of this paper.

## Translation

### Chapter 168

Yudhiṣṭhira said —

Pure laws depending upon the laws of kings (*rājadharma*) have been explained by the Grandfather. Will you please tell me, O King, about the most excellent law of Āśrama-dwellers? <sup>1</sup>

Bhīṣma said —

The [ordinary] law leading to heaven, [as well as] austerity with assured results (*satyaphala*), is prescribed everywhere [in the Dharmaśāstra]. As for Dharma with many entrances, no actions are futile in this world. <sup>2</sup>

Whatever conduct (*vinaye*) it may be, whoever he is, if he is confident in it, he recognizes it as such (i.e. as Dharma), not as something else, O best Bharata. <sup>3</sup>

However, detachment from it arises gradually as one goes around the course of life (*lokatantra*) devoid of essence. There is no doubt about it. <sup>4</sup>

The world thus being recognized to be of many defects, the wise should make an effort, O Yudhiṣṭhira, in the cause of the emancipation of his own self. <sup>5</sup>

Yudhiṣṭhira said —

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**168.1** The word *mokṣadharma* concentrates in Śānti in occurrence (22 times). Elsewhere it occurs in Ādi (3 times), Vana (once), Śālyā (twice), Anuśāsana (twice) and Āśvamedhika (4 times). Mokṣadharma is put in contrast to Grhasthāśrama in 9.49.60, 12.308.60, 12.311.27, 13.129.31. — ‘The most excellent law of Āśrama-dwellers’ is equivalent in meaning to ‘Mokṣadharma’. I do not agree with the editor (p.2147) who holds that the topic here is Tapas as the highest law or duty for all the Āśramas. It is not so, first because the word is absent in the parallel verse (12.340.2), second because not ‘austerity’ but ‘knowledge’ is the highest of all the six conventional religious acts (cf. e.g. Manu 12.83-85). — Note that verses 1-3 are almost identical with 12.340.1-3 (w. *mokṣadharmāśritāḥ śubhāḥ*), which suggests that chapters 12.340-353 were later added to the original Mokṣadharma-parvan. — This chapter has been analyzed and translated into Japanese by Prof. Shinkan Murakami with special interest in the correspondence with the Buddhist thought in his “Muyoku-to Mushoyu: Mahābhārata and Buddhism (Desirelessness and Non-possession: Mahābhārata and Buddhism), I” in *Tohokudaigaku Bungakubu Kenkyūkiyo* (Memoirs of the Faculty of Letters at Tohoku University) No. 29 (1979), pp. 140-213.

**168.2** Cf. 12.342.9 (var.) — The editor (*loc.cit.*) interprets *sarvatra* as meaning ‘for whichever Āśrama’. But the word, in my view, means that the new doctrine of Mokṣadharma, which Bhīṣma is going to preach, is not prescribed in the ordinary Dharmaśāstra. — 2cd: Bhīṣma does not deny merit in conventional laws or duties, including Tapas, for secular purposes. — See 12.342.9f. for an account of ‘many entrances’ of Dharma. For the word *bahudvāra*, cf. BauDhS 1.1.1.12, MBh 12.64.3, 342.9 (w. *triviṣṭapa*), 13.23.18.

**168.3** This is the reason why the law appears many-sided. The same phrase occurs in 12.340.3 (with *viśaye* (cf. S) for *vinaye*). — I have translated *tam* and *anyam* as predicates.

**168.4** This verse is quoted in Dhvanyālokalocana (Kāvya-mālā ed.), iv. p.238 (editor on p. 2147).

**168.5** This is Bhīṣma’s answer to Yudhiṣṭhira’s question in vs. 1.

Tell me, O Grandfather, about Intellect (*buddhi*) with which one can ward off his sorrow when his property is lost or his wife, son or father is dead. <sup>6</sup>

Bhīṣma said —

When his property is lost or his wife, son or father is dead, one should assuage his sorrow, thinking ‘Ah, it is suffering’. <sup>7</sup>

On this point, too, they tell the following old story (*itihāsa*), according to which a certain Brāhmaṇa thus spoke to Senajit. <sup>8</sup>

The Brāhmaṇa spoke to the king at the sight of him with a sad face, suffering from the grief of his [dead] son and perturbed by sorrow. <sup>9</sup>

“Why are you indeed [so] ignorant? What are you, an object of grief, grieving for, when those who will be grieving for you, too, will follow the [same] course, as the objects of grief [for the living]? <sup>10</sup>

Both you and I, O King, and others who are in your service, we are all going to the very place where we came from.” <sup>11</sup>

Senajit said —

What is your intellect, penance, O Brāhmaṇa, or meditation, O Tapas-owner? What is your knowledge or sacred learning on which you are not in depression? <sup>12</sup>

The Brāhmaṇa said —

Look at the beings which are intertwined with suffering all over. Even the self (*ātman*) here [in my heart] is not mine, or [rather] the whole earth is mine. <sup>13</sup>

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**168.6** Read *tāṃ me* (Ś1, K1,2, etc.) instead of *tan me*. The corruption (*tāṃ* → *taṃ* → *tan*) is probably due to the preceding word *śokaṃ*.

**168.7** Cf. 12.26.17 (w. *aho kaṣṭam*), App. I, No. 15.3931–32 (Vol. 17, p. 1014).

**168.8** This opening phrase for a story, etc., common in MBh, is not found in the Rāmāyaṇa. See M. Hara, “On Phrases Not Shared by the Mahābhārata and the Rāmāyaṇa,” *Indologica Taurinensia*, Vols. xix–xx (1993–94), p. 166. — For the king Senajit cf. 12.26.13f.; also Buddhacarita 9.20.

**168.9** *Putraśokābhisaṃtapta* is one of the common phrases in MBh.

**168.10** Cf. MBh 12.26.18ab, R 4.21.31.

**168.11** Cf. Ja III.165.7–10(354.3) *anavhāto tato āgā, ananuññāto ito gato, yathāgato tathā gato, tattha kā paridevanā*.

**168.13** 13cd=12.26.19ab (w. *sarvāpi*), 14.32.11cd. It is a delicate question whether or not the negative particle *na* is to be construed with the latter *mama*. I understand it negatively [following the Brahmanical way of thinking] in view of 14.32.12cd–13ab *brūhi kām buddhim āsthāya mamatvaṃ varjitam tvayā, kām vā buddhim viniścītya sarvo vai viśayas tava* “Tell me. With what understanding have you eschewed your egoism or with what understanding is the whole object yours?” However, with the reading *vāyam* (Ś1, etc.) for *cāyam*, the second line would be translated: “Neither my self here [in the heart] is mine, nor the whole earth is mine.”

I have no anxiety, thinking that just as for me so it is for the others. Thus understanding, I do not rejoice nor do I fear. <sup>14</sup>

Just as a log should meet with another in the ocean and they should meet only to part from each other, such is the encounter of beings [in this world]. <sup>15</sup>

Such are your sons, grandsons, kinsmen and relations. Do not form attachment (*sneha*) for them, for separation from them is inevitable (*dhruva*). <sup>16</sup>

A person who appeared by chance (*āpatita*) after an absence has become absent again. He [who has gone (*asau*)] does not know you, nor do you [know] him [because he is gone]. Who are you and who are you grieving for? <sup>17</sup>

Suffering has its origin in the destruction of Thirst (*trṣṇā*). Happiness has its origin in the destruction of suffering. From happiness is born suffering. Thus it goes again and again. Suffering follows after happiness; happiness after suffering. <sup>18</sup>

Coming across suffering after happiness, you will come across happiness again. One does not always have suffering. Nor does one always have happiness. <sup>19</sup>

Friends are not sufficient for [lasting] happiness. Enemies are not sufficient for suffering. Knowledge (*prajñā*) is not sufficient for goods. Wealth is not sufficient for happiness (*sukhānām*). <sup>20</sup>

Intelligence (*buddhi*) is not sufficient for obtaining wealth, nor dullness for poverty.

An intelligent person knows the course of ups and downs in the world. The others do not. <sup>21</sup>

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**168.14** With 14ab compare 12.26.19cd *yathā mama tathanyeṣām iti paśyan na muhyati*. — 14d=12.172.10d. On the other hand, we find active forms in 12.220.73d.

**168.15** Cf. 12.28.36 (w. *vyatīyātām*), R 2.98.25 (w. d: *kālam āsādyā kaṃcana*), Hitopadeśa iv.73 (Cr.App.).

**168.16** Cf. 12.27.28 *saṃyogā viprayogāś ca jātānāṃ prāṇināṃ dhruvam, budbudā iva toyeṣu bhavanti na bhavanti ca*. — The expression *saṃyogā viprayogāntā maraṇāntaṃ hi jīvitam*, which occurs in 12.317.20, 14.44.18, R 7.51.10 (w. *ca jīvitam* in R) corresponds in essence with Apadāna II.540.23-24(153) *hā yogā viprayogantā hāniccaṃ sabbasaṅkhataṃ, hā jīvitaṃ vināsantaṃ iccāsi paridevanā*.

**168.17** 17ab=11.2.8ab (var.), 15.42.16ab. This verse is quoted in a variant form in Śaṅkara's Gītābhāṣya on 2.28 (editor on p. 2148).

**168.18** 18ab=12.26.22cd, 18ef=12.26.23ab, 149.84ab. On 18cd cf. Ja III.464.27-28(423.2). — *Trṣṇā*, borrowed from Buddhism, appears in this verse almost equivalent to *duḥkha* in usage. Enomoto's comments: also, the first pāda can be understood from the point of view of Buddhists (cf. *catvāri āryasatyāni*) and Jains (Uttar. 23.48). The second pāda reminds us of the words spoken by a Jain monk *dukkhena kho sukhaṃ adhigantabbam* in MN I, p.94. As to the third pāda mention may be made of the Buddhist's idea of *vipariṇāmaduḥkhatā*.

**168.19** 19cd=12.26.23cd. — Person changes from the second (ab) to the third (cd), which is avoided in the southern recension with a variant reading in the first line.

**168.20** This verse occurs in 12.27.31 in a slightly different form.

**168.21** Identical with 5.38.30. Cf. also Sn 113.13-14(581) *evam abbhāhato loko maccunā ca jarāya*

Happiness resorts to its owner (*bhāgin*), [whether he is] intelligent or ignorant, brave or cowardly, dull or wise, and weak or strong. <sup>22</sup>

A cow can belong to a calf, a cowherd, a boss, or a thief. The conclusion is that a cow belongs to him who *is* drinking her milk. <sup>23</sup>

In this world, men who are the most ignorant and men who have attained the peak of Intellect live a happy life. People in between suffer. <sup>24</sup>

The wise remained in extremities. They did not remain in centers. It is said that happiness is the attainment of extremity and that the middle between two extremities is suffering. <sup>25</sup>

However, neither merits nor demerits vex those who, being free from envy, have gone beyond opposites and attained the happiness of Intellect (*buddhisukha*). <sup>26</sup>

Now, those who have stepped beyond into foolishness rejoice and agonize exceedingly, without attaining Intellect. <sup>27</sup>

[That is,] the ignorant who are always jubilant, deluded, and tied around (*paridr̥bdha*) with great haughtiness as if they were the groups of gods in heaven. <sup>28</sup>

Happiness or [correlative] idleness ends in suffering. Suffering or [correlative] diligence is the origin of happiness. Prosperity, together with success, remains in the diligent, not in the idle. <sup>29</sup>

Whether happiness or suffering, whether disagreeable or agreeable, one should respect whatever he obtained, without being overpowered by his own intention (*hṛdaya*). <sup>30</sup>

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*ca, tasmā dhīrā na socanti vīditvā lokapariyāyaṃ.*

**168.24** 24ab=12.26.28ab (var.). — *paraṃ* [*padam*]? The phrase *paraṃ gata-* occurs with Instr. in 1.47.10 (*buddhyā*), with Loc. in 5.190.1 (*śilpeṣu*), 13.10.34 (*jyotiṣe*), 13.101.4 (*svādhyāye*). — *Edhate* often occupies the end of line, preceded by *sukham* in MBh. This intransitive verb (see Goto, *Die I. Präsensklasse*, p.108) appears, in P, in the form *edhati* and some of the instances are evidently transitive. — Read *kliśyate 'ntarito* (M5,6, etc.). It is not necessary to read *kliśyaty antarito*. The active ending occurs only in the metrically conditioned environment in MBh. Cf. 3.13.5 (pres. ppl.), 119.5, 17, 12.152.15, 14.19.26.

**168.25** Read *anteṣu*, *anta-* as it runs in the southern text and in 5.88.96, and *sukhaṃ prāhur* again as in the southern text. *Antya-* is evidently due to the influence of the preceding word *madhyeṣu*. *Sukhām āhur* is an awkward wording for the sake of Pathyā.

**168.26** The compound *buddhisukha* is not found outside this verse. Nor does it occur in Pāli Lit. Instead, the southern text reads *buddhiṃ parāṃ*.

**168.27** Cf. 12.216.27.

**168.28** The usage of the simile of *devagaṇas* in this verse is peculiar. Ordinarily this simile is used in the description of attendants of a certain chief personage. Cf. 1.178.4, 3.118.21, 238.25, 7.19.20, 134.9, 146.48, 8.13.23, 12.53.24; R 2.50.20. — *paridr̥bdha-* is a *hapax legomenon*.

**168.29** 29ab is almost identical with 12.27.30ab (w. *dākṣyaṃ duḥkhaṃ*). — Cf. 12.27.30cd *bhūtiḥ śrīr hrīr dhṛtiḥ siddhiḥ nādakṣe nīvasanty uta*.

**168.30** 30ab=4.16.14ab. Cf. further 6.28.32cd, 12.26.26ab (and a variant of 30 in M5, etc.),



Thousands of causes (*sthāna*) of sorrow, hundreds of causes of joy enter the ignorant day by day, but not the learned. <sup>31</sup>

Sorrow does not touch a person who is intelligent, accomplished in wisdom (*kṛtaprajña*), obedient [to the teacher], free from malice, restrained, and possessed of controlled senses. <sup>32</sup>

Thus understanding, an enlightened one should behave with his mind guarded, for sorrow does not touch a person who knows the ups and downs [of the world]. <sup>33</sup>

Abandon even a single portion of what may cause sorrow, fear or suffering, or what may become the root (*yatomūla*) of strain. <sup>34</sup>

One makes up (*abhipūryate*) the [amount] of happiness in accordance with the [amount] of desires he abandons. A man who follows his desires will go after desires to destruction. <sup>35</sup>

Happiness of desire in this world and the great heavenly happiness — these two do not match even a sixteenth portion of the happiness from the extinction of Thirst. <sup>36</sup>

Whether pure or impure, the same type of action done with the previous body takes hold of him, [whether he is] wise, ignorant or brave. <sup>37</sup>

Just in this way those agreeable and disagreeable [actions in the past] come back

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28.16ab. — The same idea is expressed in 3.245.15. — On *hṛdayena* Nīlakaṇṭha comments *hṛdayena harṣaśokamayena*.

**168.31** Cf. 3.2.15, 11.2.13, 12.26.20, 317.2; also B12.330.2, 18.5.61, Hitopadeśa 1.2 (Cr.App.). — The phrase ‘A-sahasrāṇi, B-śatāni’ is common both in MBh and in Pali Lit.

**168.32** 32b=12.124.34d, cf. also 3.122.27b, 5.137.3a, 12.118.8b, 13.32.15. There are many similar expressions, in which *jitendriya-* (v-vx) usually comes at the end of line. — *Sprśate* is due to the meter. Similarly in 5.34.67 (Triṣṭubh), 7.173.6, 12.74.22 (Triṣṭubh), 13.27.55, 17.3.33 (in front of *tv-*, with which the preceding short vowel is not necessarily counted long by position. See my article “Statistic Survey,” p.22f.).

**168.33** Cf. 3.245.14cd *udayāstamayajño hi na śocati na hr̥syati*. Vicissitudes of life are also a favorite theme of Kālidāsa. Cf. e.g. Raghuvamśa 9.9, Śakuntalā 4, vs. 2.

**168.34** Cf. 12.26.25. Murakami compares 35ab with Udānavarga 2.11, latter half (*op. cit.*, pp. 154–55). — Wackernagel lists *yatomūla* as an epic form (*AiG*, II1, sec. 111, p.287). It occurs here and in 5.106.7, 11.8.6, R 2.16.15, R 2.86.25. Acc. to Prof. Toru Yagi of Osaka Gakuin Univ. no grammarian even after the epic period discusses on the formation of this Bahuv. compound.

**168.35** 35ab=12.171.48ab. 35cd=5.42.10ab. This verse comes from Ja IV.173.1-2(467.9).

**168.36** 36=12.171.51, 268.6; VāyuP 2.31.100. Quoted in Śaṅkarabhāṣya on BAU 4.3.33, Yoga-sūtrabhāṣya 2.42 (Cr.App.). Particularly important is the parallel verse in Udāna 11.22-23 (2.2) *yam ca kāmasukham loke yam c’ idaṁ diviyam sukham, taṇhakkhayasukhassa te kalam n’ agghanti soḷasiṃ* (quoted in Dhvanyāloka. Cf. Cr.App. and the correction by Murakami, *loc. cit.*, note.54 on p.177). For further related passages in Buddhist Lit. and others, see again Murakami, *op. cit.*, p. 156f.— *Kāmasukha*, of which most instances are found in Śānti, is a common word in P. Cf. also Buddhacarita 1.76. On the other hand, *mahāsukha*, which is found nine times in Apadāna, is absent in the whole epic, while *mahat sukham* is not rare at the end of line in MBh. — The expression ‘not equal to a sixteenth portion of’ is found in 1.94.60, 2.38.26, 3.89.19, 171.3, 243.3, 7.35.6, 86.29, 168.16, 8.11.28.

around, [resulting] as suffering and happiness, for living beings. <sup>38</sup>

Under this circumstance (*tad evaṃ*), one should live happily, depending upon Intellect, with good qualities. One should detest all desires. One should ignore [all] attachments. That shameless one is wriggling inside the heart. That is indeed death in the guise of mind. <sup>39</sup>

When one totally withdraws his desires just as a tortoise his limbs, light of the self, as well as the self, settles down in the very self. <sup>40</sup>

When [something] is even slightly (*kiṃcid eva*) regarded as one's own, it always turns out to be what brings about agony. <sup>41</sup>

When this one [in the heart] (*ayaṃ*) is not afraid [of the others] and they are not afraid of him, and this one neither wants nor hates [them], he accomplishes himself as Brahman. <sup>42</sup>

Discarding both truth and falsehood, sorrow and joy, fear and fearlessness, discarding completely the agreeable and the disagreeable, you will have peace in your self. <sup>43</sup>

When a wise one does no harm against all beings physically, mentally and orally, he accomplishes himself as Brahman. <sup>44</sup>

Happiness belongs to him who leaves Thirst — that (*asau*) life-long disease which is hard for fools to leave and which does not wither while one withers. <sup>45</sup>

On this point, O King, we hear a song (*gāthāḥ śrūyanti*) sung by Piṅgalā as to how

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**168.38** 38cd=12.26.21cd. — *etāni* 'mentioned above' as *śubha* and *aśubha* in 37b.

**168.40** Almost identical with 12.21.3; 40ab with 6.24.58ab. — The simile of a tortoise appears in 12.84.46, 138.24, 187.6, 239.4, 17, 313.39, 14.42.45, 46.42; KĀŚ 1.15.60; Manu 7.105; also SN I.15.17, IV.179.1 *kummo va añṅāni sake kapāle*. — On the origin of *polyptoton* such as *ātmanā . . . ātmani*, see my article "Dogo-hanpuku-hyogen-ni Mirareru Indo-teki Shii-no Tokushitu (Purport of *Polyptoton* in Ancient Indian Literature)." *Philosophical Studies*, The Kyoto Philosophical Society, 557 (1991), pp.1-39. — Hiatus over a Pāda boundary (*ca ātmany*) is not abnormal in MBh. — Why *ātmajyotis* in addition to *ātman*?

**168.41** Almost identical with 12.268.8. — I have translated *kiṃcid eva* adverbially.

**168.42** 42ab=12.21.4ab; cf. 12.243.5ab, 254.16ab; also 12.313.33ab. 42cd=12.243.5cd; cf. 12.254.16cd, 313.33cd; also (var.) Śānti, App.1 (No.4), ll. 27-28, B12.326.33, Harivaṃśa i.30.41 (Cr. App.). — The expression *brahma saṃpadyate tadā* concentrates in Śānti in occurrence.

**168.43** Identical with B12.276.11 (var.) (Cr. App.); cf. also 12.268.11 (var.).

**168.44** Almost identical with 12.243.6, 254.17; (var.) Śānti, App. I (No. 4), ll. 29-30, B12.326.34, Harivaṃśa i.30.40 (Cr. App.); further 12.21.5, 313.34. — The phrase *karmaṇā manasā vācā* occurs mostly in Śānti and Anuśāsana. Elsewhere it occurs only four times in Vana and Udyoga combined. *Kāyena vācāya manasā* is the corresponding expression in P.

**168.45** Identical with 3.2.35, 12.268.12, 13.7.21. For additional data cf. Cr. App. and Murakami, *op. cit.*, note 41 (p. 176). — The Brāhmaṇa points out *roga* with *asau* as he is not affected by the disease. — Cf. SN III.83.18(76.12) *sukhino vata arahanto, taṇhā tesam na vijjati*, Ja V.280.13 *sace pi me sarīraṃ jīṇṇaṃ rāgo pana na jīrati*.

she obtained the eternal law even in her difficult time. <sup>46</sup>

In a rendezvous Piṅgalā, a harlot, was left alone by her lover. Now in her difficulty she then managed to keep her Intellect calm. <sup>47</sup>

Piṅgalā said —

A mad girl, I kept company (*anvavasam*) with a lover who was not mad. I did not notice before that he was a lover [only] in my presence. <sup>48</sup>

I will shut my house with one post and nine doors. For [then] who will think, “Here is my lover,” when [in fact] a non-lover is coming here? <sup>49</sup>

Men without love in the form of [the god] Love, playboys (*dhūrtāḥ*), hells in disguise, will no longer trifle with me. I am awake. I am vigilant. <sup>50</sup>

Even a damage becomes a benefit by fate or by [the deed] done in the previous [life]. I am not under any external influence (*nirākārā*). I am no longer a person with uncontrolled senses. <sup>51</sup>

She sleeps happily without aspirations. Non-aspiration is the highest happiness.

Piṅgalā sleeps happily, making aspiration into non-aspiration. <sup>52</sup>

Bhīṣma said —

King Senajit enjoyed himself happily, being totally convinced by these and other reasonable remarks of the Brāhmaṇa. <sup>53</sup>

## Chapter 169

Yudhiṣṭhira said —

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**168.46** *Śrūyanti* is due to metrical constraint. This form is avoided in M with the variant reading *gathāḥ śṛṇu narādhipa*. — The famous episode of Piṅgalā is mentioned in Ja III.100-102(330) (*Silavīmaṇṣa*).

**168.47** Piṅgalā was waiting for her lover to come. Cf. Ja III.101.7-8 *ekena purisena saddhīm saṃketam akāsi*.

**168.48** For a similar locution (48a) cf. 3.57.1 (Nala) *unmattavad anumattā devane gatacetasam*.

**168.49** Piṅgalā no longer reacts to her man, since her soul is in the stage described in 6.27.13 *navadvāre pure dehi naiva kurvan na kāraṇam*. — I adopted the reading in S: *hy akāntam*. Hyper-saṃdhi (*kānteti*) is not rare in MBh especially in front of *iti*. See my article “Shift of Caesura in the Triṣṭubh of the Mahābhārata” (forthcoming).

**168.50** *Akāmyāḥ* ‘men one should not love’ (M1.6.7) is also a possible reading. — *Jāgr-* ‘to be [always] vigilant’ like Daṇḍa (12.15.2, Manu 7.18). Cf. 5.45.28, 12.171.22, 13.36.6.

**168.52** Sudden change of person from the first to the third indicates that this verse was incorporated from Ja III.101.18-19(330.3). Cf. also MBh 12.171.14, Sāmkhyapravacanabhāṣya 4.11 (editor on p.2149). See Murakami, *op. cit.*, pp.169-170 for passages in BhāgP and Yogasūtrabhāṣyavivarāṇa.

**168.53** *Sukham* occurs with *mumude*, fient.-intans., just as the *sukham* in *sukham svapiti* (vs.52) and *sukham edhante* (vs.24).

While time is thus expiring, bringing destruction to all beings, what should we understand to be bliss (*śreyas*)? Tell me about it, Grandfather. <sup>1</sup>

Bhīṣma said —

On this point, too, they tell the following old story — a conversation between a father and a son. Bear it in mind, O Yudhiṣṭhira. <sup>2</sup>

A certain Brāhmaṇa devoted to the study of the Vedas had a bright son called Medhāvin, O son of Pṛthā. <sup>3</sup>

The son, versed in the contents of the law for emancipation and well-acquainted with worldly affairs, said to his father who devoted himself to the study of the Vedas. <sup>4</sup>

“Dad, what on earth should a man firmly practice with good knowledge, for life is slipping away quickly for people? Father, tell me about it in due order in accordance with reality so that I can perform my life’s duty.” <sup>5</sup>

The father said —

My son, after studying the Vedas keeping chastity, one should try to get sons in order to purify forefathers. After establishing fires according to the rule, performing sacrifices, and entering the forest, one should now wish to become an ascetic. <sup>6</sup>

The son said —

When the world is thus tormented and encircled all around, while they are coming forth unfailingly, why are you talking like a wise person? <sup>7</sup>

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**169.2** J. Charpentier made a careful comparison of the dialogue between a father and a son in this chapter with Pali (Hatthipālajātaka, Ja IV.473f.(509)) and Jain evidence (Uttarajjhayaṇa, Chap. 14) in his “Studien über die indische Erzählliteratur,” *ZDMG* 62 (1908), pp.725-747. He shows in it that the epic version agrees in expression with the Uttarajjhayaṇa better than with the Buddhist source (p.744). For Belvalkar’s comparison see pp.2149–50 (‘drawing upon a floating legend . . . , each in its own way’).

**169.4** The expression *svādhyāyakaṇe ratam* sounds pejorative. The son is making fun of his father with his questions.

**169.5** This is the only example of *yathārthayoga*-. It seems almost equivalent in meaning to the common expression *yathāyogam*.

**169.6** The father responds to his son’s question with the conventional view of the Āśramadharma. Note that the four Āśramas are not treated individually but arranged in the hierarchical order as we see in the Manusmṛti. On the process of systematization of the four Āśramas, see N. Watase, “Dharmasūtra-ni-oite Mīdasareru Āśrama-kan (On the Concept of Āśramas in Dharmasūtras)” *Memoirs of the Faculty of Letters, Tokai University* 36 (1982), pp.76(1)-59(18). — Cf. Uttarajjhayaṇa 14.9 *ahi-jja vee parivissa vippe putte pariṭṭhappa gihaṃsi jāyā, bhoccāṇa bhoe saha itthiyāhiṃ āraṇṇagā hoha muṇī pasatthā*, Ja IV.477.18–21(509.4) *adhicca vede pariyesa vittaṃ, putte gehe tāta paṭiṭṭhapetvā, gandhe rase paccanubhutta sabbam, araṇṇaṃ sādhu muni so pasattho*. — This verse (var.) is quoted in Śaṅkara’s commentary on BAU iv.5.15 (editor on p.2150).

**169.7** Now the son begins with his questions to bewilder his father. Cf. J VI.26.11-12(538.102) *niccā abbhāhato loko niccā ca parivārīto, amoghāsu vajantīsu kiṃ maṃ rajjena siṃcasi*; also Uttar.

The father said —

How is the world tormented? By what is it encircled? What are coming forth unfailingly in this world? I feel as if you are just scaring me. <sup>8</sup>

The son said —

The world is tormented by death and encircled by aging. Days and nights are coming forth as such (i.e. as unfailing events). I wonder why you do not realize. <sup>9</sup>

Since I know thus, [namely,] that death does not stand by, why shall I waste my time with the lifestyle covered by the net [of ignorance]? <sup>10</sup>

When life is getting shorter as night after night passes, who, like a fish in shallow water, may obtain happiness? An intelligent person should know that the day is really futile [in this situation]. <sup>11</sup>

Death approaches a man while his desires have not been fulfilled. Death approaches and takes him away just as a she-wolf [takes away] a grazing ram with its attention directed elsewhere. <sup>12</sup>

Do what is good today. Don't let your time pass by you now. Death drags [you] off while your jobs are not finished. <sup>13</sup>

One should do today what he will do tomorrow; in the morning what he will do in the afternoon. For death does not wait whether he has done it or not. Who ever knows

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14.21. *abbhāhayaṃmi logāṃmi savvaṃ parivārie, amohāhiṃ paḍantīhiṃ gihaṃsi na raiṃ labhe.* — *Amoghāsu* (fem.pl.) corresponds to *rātriṣu*.

**169.8** Cf. Ja VI.26.13-14(538.103) *kena-m-abbhāgato loko kena ca parivārīto, kāyo amoghā gacchanti, tam me akkhāhi pucchito* (cf. SN I.89.16-19); Uttar. 14.22 *keṇa abbhāhao logo keṇa vā parivārio, kā vā amohā vuttā jāyā cintāvaro hume*.

**169.9** Cf. Ja VI.26.15-16 *maccun' abbhāhato loko jarāya parivārīto, ratyā amoghā gacchanti, evaṃ jānāhi khattiya*, Sn 113.13-14(8.8) *evaṃ abbhāhato loko maccunā ca jarāya ca, tasmā dhīrā na socanti vīditvā lokapariyāyaṃ*, Thera 47.14-15(448) *maccun' abbhāhato loko, jarāya parivārīto, taṇhāsallena otiṇṇo, icchādhūpāyito sadā* (cf. also 449); Uttar. 14.23 *maccunā 'bbhāhao logo jarāe parivārio, amohā rayañi vuttā evaṃ tāya vijāṇaha*; also SN I.90.1-4(214), 13-16(216), Ja VI.46.3 *te chetvā maccuno jālaṃ*, MBh 12.309.17 *mṛtyunābhyaḥate loke jarayā paripīḍite, amoghāsu patantīsu dharma-yānena saṃtara*.

**169.10** This lifestyle is exactly of his father's.

**169.11** For the simile of a fish in shallow water, cf. Thera 40.15 (362d), 43.2 (387d) *maccho appodake yathā*, Ja VI.26.10 (538.101c) *appodake va macchānaṃ*. — *Divasa* occurs, in MBh, both in the masc. and the neut.

**169.12** Cf. Dh 14.1-4(47) (Puppavagga) *pupphāni h' eva pacinantam vyāsattamanasaṃ naraṃ, suttam gāmaṃ mahogho va maccu ādāya gacchati*, also (48); further MBh 12.309.19, Viṣṇusmṛti 20.42; and below note on 17. — Enomoto poses a question about two *ivas* in the same subordinate sentence.

**169.13** Cf. Uttar. 14.28ab *ajjeva dhammaṃ paḍivajjayāmo jaḥiṃ pavannā na puṇabbhavāmo*; Apadāna 506.5(545.22ab) *ajj' eva kiccaṃ kātabbaṃ ko jaññā maraṇaṃ suve*. — The epic aorist of *gā-* is always augmented (*atyagāt*) in the prohibitive construction.

for whom the army of death will set up a camp today? <sup>14</sup>

While young, one should be duty-oriented (*dharmasīla*), for life is a casual thing.

When duty is observed, fame [is obtained] in this world and happiness after death. <sup>15</sup>

Being possessed by delusion, toiling for his sons and wife, and doing what is to be done or not to be done, [an ordinary person] is taking care of their welfare. <sup>16</sup>

Death takes him away who is absorbed in his sons and cattle with his mind attached [to property just as] a great flood (*mahaugho vā*) [takes away] a sleeping tiger. <sup>17</sup>

Death takes him away who is engaged in collection (*saṃcinvānaka*), being unsatisfied with [attained objects of] desires just as a tiger takes away a cow. <sup>18</sup>

‘This has been done’, ‘This should be done’. Further, ‘This has been done partly’.

Death brings him under his control who, in this way, is attached to the happiness of aspiration (*ihāsukha*). <sup>19</sup>

Death takes him away who, clinging to his field, shop and house, is attached to the result, [thinking] ‘I have not obtained the result of what I did’. <sup>20</sup>

Why do you remain with a feeling of contentment, when death, old age, disease and suffering with many causes are sticking to your body? <sup>21</sup>

Right upon his birth death follows a born person together with old age until the end

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**169.14** This verse is quoted in Viṣṇusmṛti 20.41. 14ab=12.309.72ab. 14ef=12.309.72 (var.). — Cf. Ja IV.481.25-27 (Gopāla’s words) *hiyyo ti hiyyo ti poso pare ti [parihāyati], anāgataṃ n’ etam atthīti nātvā uppannachandaṃ [ko] panudeyya dhīro*.

**169.15** *Śīla* in the compound is analyzed in M. Hara “*Śīla*-kenkyū: Meishi-rengou (A Note on the Sanskrit Word; *Śīla*: Nominal Compound),” *Indian Philosophy and Buddhism* 6 (Sapporo 1991), pp.42-74; also his “*Śīla*-kenkyū: Nominal Compound [Ho] (A Note on the Sanskrit Word *Śīla*: Nominal Compound [Addenda]),” *Op. Cit.* 7 (Sapporo 1992), pp.18-23. Casual nature of life is also referred to in Sn 112.23(574ab) *animittam anaññātaṃ maccānaṃ idha jīvitaṃ*.

**169.17** *Vā* is a good evidence to show that this verse is a revision of DhP 81.1-2(287) (*Magga-vagga*) *taṃ puttapaśusammattaṃ byāsattamanasaṃ naraṃ suttaṃ gāmaṃ mahogho va maccu ādāya gacchati*. *Va* (=iva), which makes sense in DhP, is converted into *vā* in this verse. Cf. also do. 14.1-4(47) (*mahogho va*). P *gāmaṃ* is evidently more natural than MBh *vyāghraṃ* in relation to *mahaugho*. The text is changed in S to *ivāmogho* or *ivāraṇye* at the sacrifice of *mahaugho vā*: a sign of further textual development in the southern recension. Enomoto points out that this passage is closer to the version in Patna Dhammapada 365, which reads *mahogho vā*.

**169.18** Cf. Uttar. 13.22 *jaheha siho va miyaṃ gahāya maccū naraṃ nei hu antakāle*. — I read *evainaṃ* (S) for two reasons. First, *ekaṃ* does not make good sense; second, it runs so both in 12.309.19 and in 317.24. *Enaṃ* here refers to the person described in the preceding verse. — *Ādāya* appears redundant but there is no way of revision; *araṇye* (S) does not agree with *paśum*, while *amogho* is weak in MS. evidence (only M5 inf. lin.).

**169.19** The first line contains direct speeches. Cf. Uttar. 14.15 *imaṃ ca me atthi imaṃ ca natthi imaṃ ca me kicca imaṃ akiccaṃ, taṃ evaṃ evaṃ lāpappamāṇaṃ harā haranti tti kahaṃ pamāe*.

**169.20** *Kṛtānāṃ . . . karmaṇāṃ* is the direct speech of the person in question.

**169.21** Cf. DhP 38.6(135cd) *evaṃ jarā ca maccu ca āyuraṃ pācenti pāṇinaṃ*. — In the epic, *iva* is usually added to *svastha* to show that a person, a mental substance or an animal has that feeling expressed by the word. See 3.281.4, 7.79.18, 9.6.20, R 2.52.2, R 2.63.17, R 7.45.12.

[of his life]. By the two are possessed these movable and immovable beings. <sup>22</sup>

The joy of a person who lives in the village — this is indeed a house of death. The wild forest — this is indeed a meeting place of the gods. Thus says the Scripture. <sup>23</sup>

The joy of a person who lives in the village — this is a binding rope. Good people cut this [rope] and enter [the wild forest]. Bad people do not cut it. <sup>24</sup>

One is not bound [by actions] if he does not harm lives by his mental, oral or physical deeds, which deprive [others] of their lives and property (*jīvitārthāpanayana*). <sup>25</sup>

No one ever stands against the advancing army of death except truthfulness, which should not be forsaken. Indeed, immortality is based upon truthfulness. <sup>26</sup>

Therefore, one should overcome death by means of truthfulness, living with the vow of truthfulness, intent upon the Yoga of truthfulness, taking pleasure in truthfulness, and being equal [to beings] and restrained [in sense-organs]. <sup>27</sup>

Both immortality and death live in the [same] body. One meets death with ignorance. One meets immortality with truthfulness. <sup>28</sup>

So I will leave death like an immortal, being harmless [to living beings], looking for truthfulness, free from desire and anger, being at ease (*kṣemī*), and indifferent to suffering and happiness. <sup>29</sup>

I will be on the sun's north-bound course, being restrained [in sense-organs], content with the sacrifice of peace (*śāntiyajñā*), performing sacrifice with speech, mind and action, and abiding as a Muni in the *Brahmayajñā*. <sup>30</sup>

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**169.23** S preserves the correct reading *mṛtyor vai*. — See editor's note (p. 2150) for his interpretation of the second line.

**169.24** Renunciation of secular life is recommended with this verse again in 12.309.70, 316.37. *Arthatrṣṇā* is called *nibandhanī* in 5.27.5. — There is a passage related to this verse, which is quoted from the Śruti!, in Ja III.396.5-7(411.7): *rajju vālabhānī c' esā yā gehe vasato rati, etam pi chetvāna vajanti dhīrā, anapekkhino kāmasukhaṃ pahāya*.

**169.25** On *jīvitārthāpanayana*: I cannot agree with the editor's interpretation 'all those karmans that deprive one of the [true] aim (aims?) of life' (p. 2150). In translation I accepted Enomoto's advice to follow Nīlakaṇṭha's interpretation.

**169.26** *Mṛtyusenā* in 12.169.14, 309.72. Note that it occurs frequently in P in the form of *mac-cuno senā*. On this verse Charpentier (p. 741, n. 2) refers to Mhv III, p. 457, 19(u.a.), Divyāvad. p. 68, 20(u.a.). — *Asaṃtyājyaṃ* looks isolated in this verse. It reads in M and some other MSS.: *balāt satyam r̥te tv ekaṃ* '... by force only except truthfulness'. Cf. editor's note on p. 2150.

**169.27** *Satyayoga-* does not occur outside this verse. On the other hand, *satyadharma* (M5-7) is a common expression in the epic. However, I adopted *satyayoga-*, following Enomoto's opinion, as it occurs in major MSS.

**169.30** This is the only epic instance of *śāntiyajñā*. — As to the north-bound course, cf. BAU

How can a person like me worship with cattle-sacrifices (*paśuyajña*) which bring harm [to living beings], or a wise with perishable (*antavat*) sacrifices of the Kṣatriyas (*kṣatrayajña*) like a Piśāca? <sup>31</sup>

He should obtain all, if his speech and mind as well as austerity, renunciation and Yoga are always in concentration properly. <sup>32</sup>

There is no eye equal to knowledge. There is no power equal to knowledge. There is no suffering equal to passion (*rāga*). There is no happiness equal to renunciation. <sup>33</sup>

If one is based on the self (*ātmaniṣṭha*), being born in the self through the self, he will be born [again] in the same self, even without offspring. Offspring do not make me cross [over the ocean of transmigration]. <sup>34</sup>

For a Brāhmaṇa there is no wealth like these: unity, tranquility, truthfulness, disposition (*śīla*), abiding (*sthitī*) [in the law], forgiveness (*daṇḍanidhāna*), integrity (*ārjava*), and abstinence from this and that, [i.e.] from [various wrong] actions. <sup>35</sup>

What is the use of wealth for you? Or what is the use of relations for you? What is the use of a wife, O Brāhmaṇa, for you who are to die? Search for the self hidden in the cave [of your heart]. Where is your grandfather gone, and your father? <sup>36</sup>

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5.10.1–2. — The form *udagāyane* is due to the meter. — Here *brahmayajña* probably means ‘concentration in Brahman (symbolized as the sacrifice of Brahman)’. Cf. 6.26.24 (Gītā). The word also means ‘colloquies or the teaching and recitation of the Vedas’. Cf. e.g. below 12.173.46.

**169.31** Neither *kṣatrayajña* nor *kṣatriyayajña* is found outside this verse in the epic. This bloody sacrifice is referred to in ŚBr 13.4.1.2 *kṣatriyayajña u vā eṣa yad aśvamedhaḥ*. Cf. also AB 8.3.5, Manu 5.23. — As to the adj. *antavat*, Gauḍapāda’s commentary on Sāṃkhyakārikā 1 may be quoted: *aviśuddhiyuktaḥ paśughātāt*.

**169.32** For a parallel verse see 12.288.24.

**169.33** A similar verse in 12.316.6 (*tapah* for *balam*). Cf. further DhP 71.1–2(251) *n’ atthi rāgasamo aggi n’ atthi dosasamo gaho, n’ atthi mohasamaṃ jālaṃ n’ atthi taṇhāsamā nadī*; also DhP 57.3–4(202ab). For similar locutions see MBh 12.142.10, 144.7, 258.29, 304.2, 13.16.11, 61.89.

**169.34** On *niṣṭha* as a latter member of the compound, see AiG, c 868. — *Aprajo ’pi*, as a son ordinarily makes forefathers cross over the ocean. Cf. 14.93.45ab *pitṛṃs trāṇāt tārayati putra ity anuśūsrūma*, also 1.147.5, 5.116.7, 12.168.6, 13.99.30, R 2.99.12. It is said, in 1.68.47, that a son is the self born through the self.

**169.35** I prefer reading *śīlaṃ* (S) instead of *śīle* in the thought that *sthitī* normally anticipates *dharma*. Cf. 3.54.31, 275.41, 6.115.56, 12.251.23, 13.51.44, 15.16.12, 22.22. — There is no ground for the editor’s interpretation of *daṇḍanidhāna* ‘self-castigation (in the event of any lapses)’ (p. 2151). Evidently this compound corresponds to the expression in DhP 114.1–2(405) *nidhāya daṇḍaṃ bhūtesu tasesu thāvaresu ca, yo na hanti na ghāteti tam ahaṃ brūmi brāhmaṇaṃ*; do 40.5(142c), Sn 6.14(35a), 120.18(629), Ja IV.452.23(505.20c), V.148.28(522.36c), etc.; Manu 6.48; Charpentier, *op.cit.*, p.741, n.5. A violent person who will not relinquish punishment is called *attadaṇḍa* in e.g. Sn 182f.(IV.15) (*Attadaṇḍasutta*). — This verse is quoted in Śaṃkara’s comm. on BAU iv.4.9 (editor’s note, p. 2151).

**169.36** Cf. 12.309.71 *kiṃ te dhanena kiṃ bandhubhis te, kiṃ te putraiḥ putraka yo marīṣyasi, ātmānam anviccha guhāṃ praviṣṭaṃ, pitāmāhās te kva gatās ca sarve*. Also Uttar. 14.17ab *dhaṇeṇa kiṃ dhammadhurāhigāre sayaneṇa vā kāmaguṇehi ceva*. — This verse is quoted, in a variant form, in Śaṃkara’s comm. on BAU iv.5.15 (editor’s note *loc. cit.*).



Bhīṣma said —

The father did so at the above words of his son, O King. You, too, live in the same way, intent upon the law of truthfulness (*satyadharma*). <sup>37</sup>

## Chapter 170

Yudhiṣṭhira said —

Whether rich or poor, happiness and suffering fall on those who live in their own way. Grandfather, who [obtains happiness and suffering] or how? <sup>1</sup>

Bhīṣma said —

On this point, too, they tell the following old story, which was sung by Śamyāka who was free [from defects] and was resting in peace. <sup>2</sup>

Once I was told by a certain Brāhmaṇa who was engaged in renunciation (*tyāga*), being tormented by a bad wife (*kudāreṇa*), a poor garment and hunger. <sup>3</sup>

“From birth onward various kinds of suffering and happiness fall upon a man born in this world. <sup>4</sup>

If [the teacher] should lead (*abhisamṇayet*) him into one of the two courses, he would not rejoice upon having happiness. Nor would he agonize upon having suffering. <sup>5</sup>

You are neither doing what is bliss nor what you desire for yourself, carrying the burden [of government] without rest in spite of your unwillingness (*akāmātmāpi*). <sup>6</sup>

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**169.37** The word *satyadharma* already appears in the RV and is fairly common in MBh and the Rāmāyaṇa but I find it in Pali Lit. only in the form *catusaccadhamma*, which occurs twice in presumably younger parts of Jātaka (J I.153.16(frame), III.128.15(v.i.)).

**170.1** Nilakaṇṭha comments on *svatantriṇaḥ* with the word *svaśāstrānusāriṇaḥ*. — *Kaḥ* cannot be the correlative of *sukhaduḥkhāgamas*, for then it would express a strong negation of the experience of happiness and suffering. In addition, it sounds natural to me to put a pause at the pāda boundary. But Enomoto translates the last pāda: “Grandfather, what is [the falling of happiness and suffering] or how?”

**170.2** *Vi-mukta-*, in the epic, ordinarily does not have a highly religious meaning such as ‘free [from transmigration, i.e., emancipated]’ but it means ‘devoid [of one’s own particular object such as armour, a rope, ear-rings, etc.]’. Here ‘defect(s)’ may be best considered as the object of the word. Cf. e.g. 12.161.42 *vimuktadoṣaḥ samaloṣṭakāñcanaḥ sa mucyate duḥkhasukhārthasiddeḥ*.

**170.3** I follow Enomoto in translating *kudāra* not by ‘a person with a bad wife’ but simply by ‘a bad wife’. Enomoto gives two reasons for this translation: (1) *dāra* (sg.) is attested in 12.168.6, (2) a renouncer is not totally distinguishable from a *vānaprastha* accompanied by a wife (cf. e.g. 12.185.1(2)). — This is the only instance of *kucaila* in MBh. For *kucela-* see v.l. (S) of this verse, and 5.34.38, 12.192.83, 237.7.

**170.5** As to ‘one of the two courses’ recall 12.168.25ab. — It is not necessary to take *daivam* (editor on p. 2151) as the subject of *abhisamṇayet*. — This is the only instance of the verb *abhisamṇ-* in MBh.

As a non-owner you will walk around and eat happily. A non-owner lies down and gets up happily. <sup>7</sup>

Non-possession is happiness in this world, which is sound, peaceful, healthy and inviting no enemies(*anamitra*). Now this [non-possession], which is difficult to attain [for ordinary people], is easy to get for the virtuous. <sup>8</sup>

Searching the three worlds, I don't find anyone equal to a pure person who has no property but owns [Dharma] entirely. <sup>9</sup>

I weighed non-possession and kingship in the balance. Poverty surpassed even kingship in terms of quality. <sup>10</sup>

There is a big difference between non-possession and kingship, [namely,] a rich person is always scared as if in the mouth of death. <sup>11</sup>

Neither fire, the sun, death, nor the Dasyus overpower a person who is without aspirations and free from [the suffering due to] the loss of wealth. <sup>12</sup>

Gods admire a person who is always in peace, wandering at his own will, and lying coverless with his arm as a pillow. <sup>13</sup>

A rich person possessed by anger and greed (*lobha*) and devoid of intelligence, a bad person with an oblique glance, a dry mouth and a frowning face, <sup>14</sup>

biting his lower lip, angry and speaking harsh words — who wants to watch him even if he is willing to offer the earth? <sup>15</sup>

An unintelligent person is deluded by living together with prosperity perpetually. She

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**170.7** If the first line concerns the life of a renouncer in the daytime and the second his life at night, *āsvādayiṣyati* (M1,5-7, etc.) would be a better reading. But Deussen seems to understand that, being a renouncer, you will have the same happy life as a renouncer has.

**170.8** On the first pāda cf. Udāna 14.17(2.6) *sukhino vata ye akiñcanā, vedaguno hi janā akiñcanā*; DhP 63.5(221d) *akiñcanam nānupatanti dukkhā*, etc. — *Atho* beginning a new sentence, *anamitram* is to be construed with the first line.

**170.9** *Upapanna* often accompanies *sarvagūṇa* or *sarvadharma* in MBh. I adopted 'Dharma' in view of 12.62.6 *sarvadharmopapannasya sambhūtasya kṛtātmanah* (description of a pure Brāhmaṇa).

**170.10** For a similar composition see the Gāthā quoted in VasDhS 2.42 *brahmahatyām ca vṛddhiṃ ca tulayā samatolayat, atiṣṭhad bhrūṇahā koṭyām vārdhuṣiḥ samakampata*.

**170.11** On the expression 'in the mouth of death' cf. e.g. Sn 152.17–18(776cd) *hīnā narā maccu-mukhe lapanti avītataṇhāse bhavābhavesu*.

**170.12** Fire, the sun, death are three of the five forms which the king reveals in his punishment. Cf. 12.68.41f., Manu 7.4f. On the Dasyus, cf. below 12.171.36 *dhanam asyeti puruṣam purā nighnanti dasyavaḥ*.

**170.16** *Abhikṣṇasaṃvāso* (S) may be the original reading. The N recension preferred the third Vipulā. — As to the 'autumnal cloud' cf. 12.28.6; futher 6.28.38 (Gītā), 6.112.130, 7.133.20, R 1.42.13, R 2.13.26, R 3.42.7, 4.48.16; Ja I.164.19, III.372.5(407.4), IV.219.15(frame), V.253.30(v.i.).

(prosperity) takes his mind away just as the wind [takes away] an autumnal cloud. <sup>16</sup>  
 Now the pride in appearance, as well as the pride in property, takes hold of him.  
 [Further, such ideas occur as] ‘I am of a noble family. I am perfect. I am not  
 an ordinary person.’ His mind is drenched by these three causes (i.e. prides of  
 appearance, property and birth). <sup>17</sup>

Thus with his mind drenched [by the three causes] he squanders his riches stored by  
 his forefathers, loses everything and justifies the seizure of others’ property. <sup>18</sup>

Kings hold him in check who transgressed the norm of society plundering from here  
 and there, just as hunters [shoot] a beast with arrows. <sup>19</sup>

In this way, these and other various sufferings, arising from the contact of body,  
 assault a man in this world. <sup>20</sup>

Understanding a common practice one should treat by means of Intellect those great  
 sufferings both of necessary and unnecessary types. <sup>21</sup>

Without renunciation one does not get happiness. Without renunciation one does not  
 attain the highest. Without renunciation one does not rest in peace. Renounce all  
 and be happy.” <sup>22</sup>

Śamyāka, a Brāhmaṇa, explained it to me once in this way in Hāstinapura. Therefore  
 renunciation is considered the highest. <sup>23</sup>

## Chapter 171

Yudhiṣṭhira said —

**170.17** A parallel verse in 12.28.7 (*prasicyati*). Cf. also 12.253.38cd *siddho ’smīti matiṃ cakre tatas taṃ māna āviśat*. — *Prasicyate* (‘is drenched’) can mean ‘is poured out [to the sense-object]’ or ‘flows forth’ (4th cl.). The verb *sic-* is often used with *citta* in Pali Lit. Cf. e.g. Nidd1 298.12-14(v.i.) *sayam eva attānaṃ cittena abhisiñcati: aham asmi kusalo paṇḍito paññavā buddhimā ñāṇī vibhāvī medhāvī ti*; SN IV.78.7-8.

**170.18** Identical with 12.28.8.

**170.19** Cf. 12.28.9(var.). 19d=3.198.26d.

**170.20** A variant in 12.28.13; cf. 2.5.56ab. — *Gātrasaṃsparśaja* ‘born from the contact of body [with the object of sense-organ], corresponding to P *kāyasamphassaja*.

**170.21** 21b *buddhyā bhaisajyam ācāret*. This treatment is called *duḥkhabhaiṣajya* in 11.7.17; cf. also 12.317.13 *praññayā mānasam duḥkham hanyāc chārīram auśadhaiḥ*. The word *lokadharma* is absent in Dharmasūtras and major Smṛtis, but it is fairly common in P. This word (pl.) is explained in PTS Dic.: ‘common practice, things of the world, worldly conditions’. — Translation modified according to Enomoto’s opinion.

**170.22** I read *nirbhayaḥ* (T, G1-3,6,M5, etc.), considering that ‘*abhaya*’ is the noun (‘safety’) or the proper noun (Dhṛtarāṣṭra’s son) in MBh.

If he who is under the power of Thirst for wealth should not obtain property, trying to get [the result of] his undertakings, in what way should he attain happiness? <sup>1</sup>

Bhīṣma said —

He will become happy, O son of Bharata, if he possesses impartiality to all [beings], lack of exertion, true speech, complete indifference, and absence of desire for gain. <sup>2</sup>

Elders say that these are exactly the five words for tranquility. This is heaven, Dharma and the highest happiness for the virtuous. <sup>3</sup>

On this point, too, they tell the following old story, sung by Maṅki out of complete indifference. Bear it in mind, O Yudhiṣṭhira. <sup>4</sup>

Aspiring after property and being baffled again and again, Maṅki bought a pair of calves with a small amount of his remaining property. <sup>5</sup>

Now the two calves, bound tightly, came out for training and ran suddenly against a camel sitting in the center [of the road]. <sup>6</sup>

When they rode upon his shoulder-part, the camel stood up indignantly and dashed at full speed, tossing up the calves. <sup>7</sup>

At the sight of his calves taken away and almost dying by the whirling camel, Maṅki, in that [situation], uttered the following words. <sup>8</sup>

“Even an experienced person, being united properly with his confidence and working towards his wish, cannot expect a property which has not been fixed [by fate]. <sup>9</sup>

I have been working in spite of damages I suffered before for what I did. Look at this predestined trouble for me due to the concatenation [of forces] (*saṃgatya*). <sup>10</sup>

[The camel] is going as if on a rough [course] lifting up my calves again and again, like a jackal with a trap [on himself] tossing up the unexpected gain [in the trap]

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171.1 1ab=13.149.10ab. — This chapter has been analyzed and translated into Japanese by Prof. Shinkan Murakami in his “Muyoku-to Mushoyu (Desirelessness and Non-possession).” See above note on 168.1.

171.3 A similar locution in 12.258.20ab *pitā svargaḥ pitā dharmah pitā paramakam tapaḥ*.

171.5 Besides this verse, Maṅki appears only in 12.173.3, along with Bali, Prahrāda, and Namuci, who attained their aims through knowledge.

171.9 Cf. 6.29.21–23ab (Gītā).

171.10 *Kṛtasya* (pass.) cannot qualify *mama*.

(*kākatālīya*). <sup>11</sup>

My dearest calves are hanging down [like] two jewel-pendants of a camel. Fate is indeed faultless (*śuddha*) like this. Hence there is no use of human effort. <sup>12</sup>

Or even if it may be possible for us to continue our efforts anyhow, fate does remain. <sup>13</sup>

Therefore, one who desires happiness should resort to complete indifference in this world. He sleeps happily who has neither interest in nor concern with achievement of his objects. <sup>14</sup>

Ah, Śuka said the right thing, being free from everything, when he was setting out (*pratiṣṭhatā*) for the forest from the house of Janaka. <sup>15</sup>

“Between a person who wants to attain all desires and a person who wants to renounce them completely, total renunciation is superior to the attainment of all desires. <sup>16</sup>

No one ever has come to the end of all desires for possession. [Only] Thirst for his body and life gets bigger for a fool.” <sup>17</sup>

Turn away from desires for possession. Be calm. Be indifferent, O my own (*māmaka*)!

You have been betrayed more than once. Still you are not indifferent, O my body! <sup>18</sup>

If you do not want me ruined, if you thus want to be with me, don’t unite me with greed in vain, O seeker of wealth! <sup>19</sup>

Goods accumulated over and again have been lost to you over and again. Idiot! when are you setting free, O seeker of wealth! your aspiration after wealth? <sup>20</sup>

Alas, what a fool I was, as I was your puppet! Why on earth will a man (*puruṣa*)

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**171.11** *Kākatālīyam* is not the adv.(editor) but the noun and the object of *utksiptya*. It occurs, in R 3.39.16, as the noun with a negative connotation: ‘unexpected [destruction]’. In this verse it means an unexpected game or flesh (cf. 12.136.28) in the trap.

**171.12** *Vā* in *voṣṭrasya* probably reflects P *va* (=Skt. *iva*). Cf. also editorial note on p.2152. Enomoto points out the possibility of hyper-samdhī *mañī-iva*.

**171.14** Cf. 12.168.52, Ja III.101.18–19 (330.3).

**171.15** Note the epic anomaly in *parimucyatā* with the suffix of the pres. ppl. act. The 4th class is not attested in MBh. — S reads *pratiṣṭhamānena* (middle). The pres. ppl. of *prasthā-*, in MBh, has the active ending only here and in 12.171.46, R 2.87.20, while the middle ending in 3.297.36, 37, 4.43.18, 9.28.11, 13.121.5. — After conversation with Janaka (12.313), Śuka went northwards to Mt. Śaīśira and came to the asylum of his father Vyāsa (12.314).

**171.16** This verse is quoted in Manu 2.95 (var.). — These words of Śuka’s are not found in the passage around 12.313 and 314.

**171.18** Mañki thus addressed his own body. He addresses his *manas* in the southern recension.

**171.21** It is hard to read the verse with the reading *kiṃ naiva*. It may be weak in evidence but I have adopted *kiṃ nu evaṃ* (B9; and variants in other MSS.), assuming that *kiṃ naiva* is the corruption. Here S offers the easier reading *ko nu evaṃ*. — *Puruṣaḥ*, namely, ‘if not a puppet’.

thus be a servant of others? <sup>21</sup>

Neither earlier nor later generation ever reached the end of their desires. Giving up all undertakings, I am awake. I am vigilant. <sup>22</sup>

O desire! your heart is really stubborn, being made of the essence of diamond, as it is not torn into a hundred [pieces], penetrated by a hundred faults. <sup>23</sup>

I will get rid of you, O desire! and whatever you like. I don't feel happiness in myself when I am looking for your happiness. <sup>24</sup>

I am aware of your root, O desire! You are born from conception (*saṃkalpa*), they say. I will not conceive you. You will disappear along with your root. <sup>25</sup>

It is not comfortable to aspire after wealth. With acquisition one's anxiety gets bigger. Loss of property is [unpredictable] like death. It may be or may not be one's property. <sup>26</sup>

If one fails to own after reaching it, what is more painful than this? One does not get satisfied with what he obtained. He tries to get still more. <sup>27</sup>

Property is addictive (*anutarṣula*) like the sweet water of the [heavenly] Ganges. However, it leads me [only] to lamentations (*madvilāpana*). I am awake. Leave [me, O desire!]. <sup>28</sup>

The group of elements (*bhūtagrāma*), clinging to this body of mine — you leave here according to your wish or stay here at your pleasure! <sup>29</sup>

I don't find pleasure in you here [in my body], in the followers of desire and greed.

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**171.22** On 22d recall Piṅgalā's words in 12.168.50.

**171.23** The expression 'heart made of the essence of diamond' and the like in 7.50.49, 54, 8.5.24 (*vajrād dṛḍhataraṃ hṛdayam*), 34, 9.2.4, R 2.55.9. — On 23d cf. 6.115.4, 7.8.10, 9.9.39, 11.17.25, 14.60.9, 15.22.12, R 4.23.10.

**171.24** See 12.168.36 and note on *kāmasukha*.

**171.25** This verse corresponds to Ja III.450.3-4(421.4)] (also Nidd1 2.12-13, 28.32-33) *addasaṃ kāma te mūlaṃ, saṃkappā kāma jāyasi, na taṃ saṃkappayissāmi, evaṃ kāma na hohisi*, Udānavarga 2.1 (var.). Cf. further MBh 3.2.65, 34.30, 6.26.19, 28.24, 12.157.8, 266.5, 290.55, 13.84.11, 16; ChUp 8.2.10, Manu 2.3, 5, Yājñavalkyasmṛti 1.1.7.

**171.26** Cf. 5.133.25 *atha dvaiguṇyam iḥāyāṃ phalaṃ bhavati vā na vā*.

**171.27** As to the conjunctive use of the relative pronoun (here *yaḥ* for *yadi kaścit*), see Speyer, SS, sec. 459(3); his VSS, sec. 271(2). — *mārgati* here and in 3.232.13 (*pari-*), 5.70.8, while *mārgate* in R 2.93.33 (*pari-*), R 5.35.10, R 6.61.13.

**171.28** *Anutarṣula* occurs only here and in 11.7.17 *anutarṣulam evaitad duḥkhaṃ bhavati bhārata; atarṣulam* (adv. 'without desire') in 12.206.21. Cf. AiG, II2, §312 (*a-tarṣulam*), PS 3.2.134, 161f. ('habitual disposition', etc.). — The Ganges of sweet water is called *suranadī* in 6.79.5.

**171.29** *Bhūtagrāma* 'the group of organs'. Cf. BhG 17.6 and Śaṅkara's commentary on it (*karaṇa-samudāya*).

So leaving all of you, I will resort only to truthfulness. <sup>30</sup>

Seeing all beings in the body and the mind of my own self, keeping Intellect in Yoga, resolve in the scripture, and mind in Brahman, <sup>31</sup>

I will wander happily around the world without attachments and ailments so that, in this way, you will not put me in sufferings again. <sup>32</sup>

For me driven by you, there is no other way [than being put in sufferings], since, O desire! you are always the origin of Thirst, sorrow and exhaustion. <sup>33</sup>

Loss of property, I think, is excessive pain, greater than everything because kinsmen and friends look down upon him who has fallen from his property. <sup>34</sup>

Detriments are hardest for a person without property due to a thousand contempts. Any small amount of happiness whatsoever in property is allotted to for the sake of sufferings. <sup>35</sup>

In the past, Dasyus were attacking a man [who lost his property], thinking that he [still] had property. And [now] kings are always frightening [the poor] with various punishments. <sup>36</sup>

For long I have realized that suffering is the state of being dull and greedy. O desire! you adhere to whatever you catch hold of. <sup>37</sup>

You are ignorant of the reality. You are a young boy hard to please. You are an insatiable fire. You don't know what you can get easily and what you cannot. <sup>38</sup>

Like the [awful] Pātāla you, insatiable one, try to unite me with sufferings. You will not be able to enter me again, O desire! <sup>39</sup>

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**171.31** Strange combination of words in *śrute sattvam* and *mano brahmaṇi*. The editor's interpretation of *sattva* ('Sattva Guṇa') is not convincing.

**171.32** *Vihariṣyāmi* /-ma (intrans.) mostly in Virāṭa.

**171.34** The epic comparative of *mahat* is *mahattara* in all passages except in 5.118.14 (*mahīyas*).

**171.35** Hyper-saṃdhi (here *kaṣṭatarā^adhane*) is not rare in epic Sanskrit. It is avoided in T, G, etc. with the singular. — *Doṣāḥ* is equivalent to *duḥkhāḥ* in meaning. Thus the first line is a repetition of the preceding verse. — *Duḥkhaiḥ*: the Instr. for 'cause, motive, reason'. Cf. Speyer, *SS*, section 72(7); also first examples in Delbrück, *AIŚ*, section 87 (Instrumentalis des Grundes).

**171.36** The editor seems to construe *purā* with *tatpūrvam kliśyanti* ... (p. 2152). In spite of weaker MS. evidence I read *rājāno* (D7, T1, G2,3,6), first because it makes sense with *daṇḍaiḥ*, second because *kliśyati* in the sense 'to torment' is unusual in MBh. The only instance is found in 4.23.19. Normally, the stem *kliśya-* is used in the intransitive and the passive form. Incidentally, there is the pres. indicative of the 9th cl. in 2.62.12, 12.68.17, 70.18, 72.9, 13.84.1.

**171.37** *Mandalolupatā* is a hap. leg.

**171.38** Cf. PW, Nachtrāge zu I-V, s.v. *apūrṇa*, adj. unersättlich: *anala*, Spr. 3400. — 38cd "You don't mind ..." Hence, the expression in 37cd.

**171.39** Rāvaṇa's awful palace is compared with Pātāla in R 6.31.26. — *duṣpūra* is equivalent to

Attaining indifference [to worldly objects] thanks to the loss of my property by accident, now I don't care for desires, having reached the highest contentment. <sup>40</sup>

I will endure extreme afflictions in this world. I will not wake up as a man without Intellect. Baffled by the loss of property, I will lie [on a bed at night] without agony in my whole body. <sup>41</sup>

I will completely get rid of you, O desire! discarding all my longings. You will not play with me again, O desire! as if using a nose-cord. <sup>42</sup>

I will be patient with those who are not patient. I will not injure when I am injured. When spoken of badly, I will speak a nice thing, ignoring his disagreeable [speech]. <sup>43</sup>

Being always content and possessed of independent sense-organs, making a living with what I obtained, I will not let you, O my enemy! achieve your purpose. <sup>44</sup>

Total indifference, contentment, satisfaction [with the knowledge], peace, truthfulness, restraint, patience, compassion to all beings. Be aware that I have resorted to them. <sup>45</sup>

Therefore, desire, greed, Thirst, weakness, let them leave me, as I am setting out [for the forest]. Now I am in [the quality of] Sattva. <sup>46</sup>

Giving up desire, greed, anger and harshness, now I will not get suffering under the power of greed like a dependent person (*anātmavat*). <sup>47</sup>

One makes up the [amount] of happiness in accordance with the [amount] of desires

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*apūraṇa* (38b) in sense. Cf. 6.38.10 *kāmaṃ āśritya duṣpūram* ('desire'), 6.25.39 *duṣpūreṇānalena* ('fire').

**171.41** In the second pāda Mañki expresses his firm resolve as he did in 12.171.22 with the words *pratibuddho 'smi jāgrmi*. — *Śāye* cl. 1 or cl. 2?

**171.42** For *nastyota*, see 3.31.25: *mañiḥ sūtra iva proto nasyota iva govṛṣaḥ*. Compare this verse with vs. 21. — The southern text gives an interesting reading in the first line: "I will dance in front [and mock you in turn], O desire! discarding all that exists in my mind." — The editor says that the whole speech can be compared to the Buddha's words to Māra, without reference (p. 2152).

**171.43** *Dveṣyam uktaḥ*, instead of *dveṣya-muktaḥ*, produces a sort of *sāpekṣatva* inside the sentence, but I think this is the meaning of the text.

**171.45** Some of the members are found in the list of Sattva-like qualities in 12.301.17–20. — *Tṛpti* often forms a compound with *jñāna* as the first member in MBh.

**171.46** In MBh *tṛṣṇā* is born from *kāma* (cf. e.g. 12.171.33), while *kāma* is, in Pali Canon, one of the three types of *tṛṣṇā*: *kāmatṛṣṇā*, *bhāvatṛṣṇā*, *vibhavatṛṣṇā*, of which the former element is the object of the latter (Enomoto's comment).

**171.47** The epic usage of *anātman* is discussed on in my article "Anātman Reconsidered," *Studies in the History of Indian Thought* 7 (Kyoto 1995), pp.97-104.



he abandons. One who is always under the power of desire meets only suffering. <sup>48</sup>

Eliminating desires, a man shakes off whatever stain [he possesses]. From desire and anger is born suffering. So are shamelessness and dissatisfaction. <sup>49</sup>

So I have entered Brahman just as [one enters] a cool pond in summer. I am in peace. I am getting totally extinguished (*parinirvāmi*). And I am sitting happily by myself. <sup>50</sup>

Happiness of desire in [this] world and the great heavenly happiness — these two do not match even a sixteenth part of the happiness from the extinction of Thirst. <sup>51</sup>

Killing desire, with itself as the seventh [of the group], as the strongest enemy, may I be happy like a king, arriving at the invincible town of Brahman.” <sup>52</sup>

Thus understanding, Mañki obtained complete indifference, giving up all desires [and] attaining Brahman, the great happiness. <sup>53</sup>

Due to the loss of his calves, I hear, Mañki attained the state of being an immortal.

He cut off the root of his desire. Consequently, he achieved the great happiness. <sup>54</sup>

On this point, too, there is told the following old story sung by Janaka, king of Videha with his mind in peace. <sup>55</sup>

“How infinite is property for me who own nothing. Mithilā being burning, nothing burns for me.” <sup>56</sup>

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**171.48** 48ab=12.168.35ab.

**171.49** 49ab=5.42.10cd. — *Ahrī* is produced from *krodha* in 3.92.8.

**171.50** This is the only example of *parinirvā-* in MBh. — Dharma is called ‘a pond with cool fords’ in SN I.364.4(646a), etc.: *dharmo rahado brāhmaṇa sīlatittho*.

**171.51** Identical with 12.168.36, 268.6.

**171.52** Cf. 3.251.8, 17.1.23 for the compound *ātmanāsaptama-*. According to Nīlakaṇṭha, *kāma* is the seventh in the sense that it forms the basis (the seventh) of the six forms of [desire] (*annamaya-kośa* to *sabījasamādhi*).

**171.53** 53c=12.83.63. For similar locutions see 6.40.66 (*Gītā*), 12.318.50, R5.14.19.

**171.54** Both *-agamat* and *-agacchat* occur in the epic, and I don’t see any difference in usage between the two forms (both in the preterite sense). Considering that *-agamat* usually appears at the end of line, the choice is probably due to metrical reasons. We may call it ‘metrical suppletion’. This idea seems supported, for example, by the absence of *-acchidat* in MBh, which is metrically equivalent to *acchinat*. However, Enomoto tries to see a difference in aspect between the epic aor. and the impf.: *Gesamtschau* and *Verlaufsschau*. — *Kāmamūla-* occurs only here and in 13.44.36 *kāma-mūlasya prajanasya* ‘of the generation of which desire is the root’. — *Prāpa* is often used positively in the sense ‘he achieved his goal, etc.’, but occasionally in such a negative way as we see in *ṛcchrām prāpa sa āpadam* (1.1.68).

**171.55** Here the well-known Janaka’s Gāthā is quoted without its *Rahmenerzählung*. — For the other old song sung by the king of Videha, see 12.268.3f.

**171.56** Identical with 12.17.18. A closer parallel to the Buddhist verse in 12.268.4; cf. also B12.219.50; (var.) B12.276.4 (Cr.App.). The famous Gāthā of the burning Mithilā occurs in Ja VI.54.27–30 (539.125), Udānavarga 30.44 and Uttar. 9.14. Cf. further 12.212.50 and Murakami, *op. cit.* p.191.

On the same point there are told the following words (*padasaṃcaya*) of Bodhya, composed in regard to complete indifference. Wake up, O Yudhiṣṭhira, [hearing the words].<sup>57</sup>

King Nahuṣa inquired of the restrained seer Bodhya, a calm one content with knowledge, who entered into tranquility through complete indifference.<sup>58</sup>

“Give me instruction in tranquility, O very wise one. With what understanding are you wandering in peace and in contentment?”<sup>59</sup>

Bodhya said —

I live in accordance with the instruction (*upadeśena vartāmi*). I do not teach anyone here [with my words explicitly]. I will tell you keywords (*lakṣaṇa*) of it. Think upon it by yourself.<sup>60</sup>

Piṅgalā, an osprey, a snake, a search for an antelope in the forest, an arrow-maker and a maiden — these are my six teachers.<sup>61</sup>

## Abbreviations

**AB:** Aitareyabrāhmaṇa, **AiG:** *Altindische Grammatik*, **AK:** Amarakośa, **App.:** Appendix in the Critical Edition, **B:** Bombay edition of the MBh, **BhāgP:** Bhāgavatapurāṇa, **BAU:** Bṛhadāraṇyakopaniṣad, **BauDhS:** Baudhāyanaśrautasūtra, **ChUp:** Chāndogyopaniṣad, **Cr.App.:** Critical Apparatus of the Critical Edition, **Dhp:** Dhammapada, **DN:** Dīghanikāya, **Ins:** Insertion deleted and shifted in Cr.App. of the Critical Edition., **Ja:** Jātaka, **KAS:** Kauṭilya’s Arthaśāstra, **M:** Malayalam version or MS(S)., **MBh:** Mahābhārata, **MN:** Majjhimanikāya, **Nidd1:** Mahāniddesa, **P:** Pāli, **PS:** Pāṇinisūtra, **R:** Rāmāyaṇa; R is added immediately before the verse-number of the Rāmāyaṇa, **S:** southern recension of the MBh, **SāṃkhS:** Sāṃkhyasūtra, **ŚBr:** Śatapathabrāhmaṇa, **SN:** Saṃyuttanikāya, **Sn:** Suttanipāta, **Uttar.:** Uttarajjhayaṇasutta, **VasDhS:** Vasiṣṭhadharmasūtra, **v.i.:** verbal interpretation in Ja. It indicates the text of the MBh when the passage is cited without the text-name. The text from Pali Lit. is quoted with the numbers of (Volume,) page and line of the PTS edition (in addition, the verse-number is added in square brackets for Jātaka passages). Lastly, ‘editor’ means S.K. Belvalkar.

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**171.57** There is no reference to Bodhya outside this passage. — This is the only instance of the compound *padasaṃcaya* in MBh.

**171.58** *Jñānatṛpta-* is the regular form in MBh; *jñānatarpita-* only here and in 12.60.10.

**171.59** I read *samanuprāpya* (S) first because (*saṃ*)*anudhyā-* means ‘to contemplate what to do’, second because it does not occur with *buddhiṃ* elsewhere. Usually *buddhi* is the object of the verb *kṛ-* (‘to make up one’s mind’) or (*saṃ*)*āsthā-*. There is one instance of *prāpya* in 12.168.14.

**171.60** Instrumentalis for ‘the way by which one goes’. Cf. Speyer, *SS*, sec. 63(6). — *Vṛt-* in the active is fairly common in epic Sanskrit. Cf. *Grammatisches*, sec. 530. Also Pali *vattati*, Pkt. *vatta’i*.

**171.61** Since the comment on this verse requires several pages, I will discuss on it in a separate paper in the near future.